Price Twopence. 3s. per annum post free.

The Non-Subscribing Presbyterian

No. 263. JUNE, 1929.

TRUTH — LIBERTY — RELIGION.

"Prove all things, hold fast to that which is good."

Editorial.

Ulster Hall Service.

As indicated in the last issue there will be a United Service for all our congregations in the Ulster Hall, on Sunday, June 16th, at 7 o'clock. This is being arranged by the Non-Subscribing Presbyterian Church and the Laymen's League as a prelude to the Annual Synod Meetings which commence on the following Tuesday. Particulars of these will be found elsewhere in this issue. It is hoped that this evening service, which is a new departure, will prove highly successful. If all our congregations, city and country alike, do their duty to themselves and to the Church, there is no reason why the Ulster Hall should not be packed to overflowing. The preacher is the Rev. R. Nicol Cross, M.A., and it is safe to predict that he will have a message suitable to the occasion. Both the preacher and the occasion, to say nothing of loyalty to the Church, call for a particularly large and inspiring gathering. It is to be hoped that they will not call in vain.

The Rev. A. L. Agnew, B.A.

It is difficult to find words in which to express our pleasure at having Mr. Agnew among us once again after his enforced long absence. Many of us feared the worst when he was ordered to Switzerland so many months ago though we naturally hoped for the best. However even the most optimistic among us would not have predicted that Mr. Agnew would be back in harness again so soon. Yet he has now taken over full charge of York Street Church greatly to the delight of the congregation and of his many ministerial and lay friends. We should like to have reported Mr. Agnew's complete restoration to health and strength but perhaps this was too much to hope for. However he has been spared for a further spell of work in the cause to which he is so devoted and we sincerely hope that during this spell, whether it be short or long he wil spare himself. No doubt the length of his stay among us will depend largely on whether he spares himself or not. Congratulations to our York Street friends who celebrated their minister's return with a bazaar which realised the splendid sum of over £200.

Unitarian Orthodoxy.

Principal Rattray's short article on Unitarian Orthodoxy, appearing elsewhere in this issue, is particularly applicable to our Irish Non-Subscribing Church. The fact that this may not have been the writer's express intention, serves but to remove all suspicion of bias and makes the main theme still more arresting. We in Ireland are in grave danger of lapsing into an orthodoxy as strict and rigid as that against which we so often protest. The fact that it is a Unitarian Orthodoxy does not make the situation less alarming. A few years ago our Church was a tremendous power in the land. It was literally 'leading the development of religious thought,' as any modern authoritative history book will testify. To-day it seems to be under the spell of a deep theological slumber. We have come under the numbing influence of orthodoxy, none the less numbing because it is a different kind of orthodoxy than that against which we rebel.

We stir uneasily when Prof. Davey, Prof. Lindsay and other "orthodox" leaders express opinions which should be coming from members of our own Church and when the Lord Primate pleads (as he did a few

days ago) for the "careful examination of the new knowledge, the admission of the possibility of fresh interpretations, the discernment of Divine guidance and Divine revelation outside the limits of our old definitions," but we are not awakened into full activity.

We look interested when it is pointed out that a certain clause in the Constitution of the Ulster Unitarian Christian Association prevents some of our liberally-minded ministers from joining and when one of our most prominent ministers openly states (as the Rev. E. S. Hicks stated a few weeks ago) that our Code of Discipline badly needs revision to bring it into line with twentieth century liberal religious thought, but we do nothing. Truly the disease of Unitarian Orthodoxy,—eighteenth century Unitarian Orthodoxy—has taken possession of us.

If we are satisfied to allow members of the orthodox Church to "lead the development of religious thought" what justification is there for our continued existence?

An Astronomer's Religion.

Professor Eddington the Cambridge Astronomy Lecturer, made some extremely interesting statements in his recent London lecture on "Science and the unseen world." He scorned the view that religion had anything to fear from science. "Dismiss the idea that natural law may swallow up religion—it cannot even tackle the multiplication table single-handed" was one of his statements.

Discussing the serious limitations of science, its inability to explain consciousness and many other mysteries with which the universe abounds, he maintained that "Those who wished to take cognisance of nothing but the measurements of the scientific world made by our sense organs are shirking one of the most immediate facts of experience." And all this, be it noted from a famous scientist whose business it is to carefully note and record the measurements of the scientific world made by our sense organs." Unless our religious leaders stir themselves into activity and bring religious teaching more into line with modern knowledge they will find themselves supplanted by the scientists who are already becoming the High Priests of the religion of the future. When we want the truth about ourselves or about the universe in which we have been placed we are more inclined to go to the scientist than to the theologian. Is not this tremendously significant?

Is it not also tremendously significant to find one of the most famous of modern scientists talking about "Our assurance of God"? Professor Eddington's indictment of theological dogma and his assertion that "Quakerism, in dispensing with creeds holds out the hand to science" is of special interest to members of the Liberal Christian Faith.

The Belfast Fundamentalists.

The Presbyterian Fundamentalists have returned to the attack and are preparing for a big push against the modernist section of the Presbyterian Church. At a large meeting held recently in Belfast a resolution was passed "calling upon the General Assembly to bring the college into line with their declaration of 1928 by the suppression of unscriptural and unconstitutional teaching of modernism and the restoration of the Scriptures and Westminster Confession." Presumably these self-appointed defenders of the Scripture do not wish students for the ministry to know that the earth is round and not flat, that this planet is a very small part of a mighty universe and not the centre of a tiny universe, that Creation has taken millions of years and not seven days and so on, because such knowledge is unscriptural. In short a minister of religion should know nothing about the marvellous universe in which God has placed him except what he finds in the Bible, which is another way of saying that he should know no more than writers who lived in Palestine two thousand years ago.

The attitude of these fanatical fundamentalists who wish to destroy the accumulated knowledge of the last twenty centuries reminds one of the Islamic conqueror who burnt the great library of Alexandria giving as his reason that if the books contained what was in the Koran they were unnecessary, whereas if they conflicted with the Koran they were pernicious

Drink and Unemployment.

All the aspirants to parliamentary honours seem to be aware of the extreme gravity of the unemployment question, judging by their speeches and election addresses but very few seem to realise the close relation of unemployment to drink expenditure, judging by their reticence. Perhaps it would be truer to say that though they may be dimly aware of the relationship they are acutely aware that any mention of the

relationship might cost them a few votes. However it is quite time that all those who legislate, and those who allow them to legislate, should become well acquainted with the following details.

For every £1,000,000 capital expenditure only 542 workers are required in malting and brewing. The same expenditure gives about ten times the amount of employment in each of the other staple industries. The actual figures are as follows—

£1,000,000 spent on—

Drink gives employment to		542 workers.
Shipbuilding	7,044	,,
Textiles	6,622	,,
Hosiery	6,302	,,
Boots and Shoes	5,884	,,
Railways	5,791	,,
Coal Mining	5,604	,,
Iron and Steel	5,593	,,
Furniture etc.	5,099	,,
House Building	4,885	,,
Bread, Fruit, Vegetables, Milk, Meat etc.	4,881	,,

Is it necessary to make any comment these figures? Is it necessary to insist that there is a very close relationship between drink expenditure and unemployment? Here is the situation viewed from another angle.

The amount of the last annual drink bill for Great Britain and Northern Ireland was £288,200,000 and on the basis of the official figures 156,205 were employed. The same expenditure distributed evenly over the above mentioned industries would have given employment to 1,662,914 persons, —more than ten times the number.

The above figures can be verified by the returns published by the Board of Trade and the Ministry of Agriculture.

An Ingenious Argument.

It is regrettable that Mr. H. M. Pollock, the Minister of Finance in Northern Ireland finds it necessary to use such specious arguments in his attack on Local Option. One expects something better from a man trusted with the reins of legislative authority. A few days before the election, Mr. Pollock assured the electors that the relations between Great Britain and Northern Ireland were such as to make Local Option impossible. The Northern Government might pass bills to prohibit the sale of intoxicating liquors but, having no jurisdiction over the custom officers or police, it had no authority to interfere with the importation or circulation of drink. Therefore it could not enforce Local Option even if it wished. All who are acquainted with the situation know, and none better than Mr. Pollock, that this is an *ad captandum* presentation of the facts. If the Northern Government really desired Local Option it could easily obtain the necessary powers from the Imperial Parliament. The Imperial Parliament passed a Scottish Local Option Bill in 1913 and though Scotland cannot legislate for herself, that act is still operative. If requested it would do the same for Northern Ireland. Thus there is no grave constitutional difficulty in the way of Local Option as Mr. Pollock suggests. All that is needed is a request to the Imperial Parliament.

The General Synod.

JUNE 18th and 19th., 1929.
First Presbyterian Church, Belfast.

Tuesday, 18th June.

4-30 p.m.—Annual Meeting, Remonstrant Synod of Ulster.

8 p.m.—Divine Service, conducted by the Moderator (Rev. W. G. Marsden).

Wednesday, 19th June.

11 a.m.—Communion Service.

11-30 a.m.—Annual Meeting of the General Synod.

5-30 p.m.—Annual Dinner.

7 to 7-30 p.m.—Organ Recital by Albert Taylor, Esq., F.R.C.O.

7-30 p.m.—Annual Lecture by Rev. W. L. Schroeder, M.A., Leeds.
Subject—"Faith, and our Faith."

The meetings are open to members of our Congregations and a cordial invitation is extended to all who can attend.

Subsidy Fund.

The Treasurer acknowledges with thanks the receipt of £1 0s. 3d. being a collection taken up in the Crumlin Congregation on behalf of the Magazine.

N.B.—Editorial Communications must be sent to the Rev. S. P. Whitehouse, 19 Wellington Park Avenue, Belfast, before the 20th of the month.

Phone—Malone 378.

The Education Problem

By The Rev. R. Nicol Cross, m.a.

The "Non-Subscribing Presbyterian Magazine" in its May issue called attention to one of the most difficult and thorny problems connected with our day schools, that of religious education. It is not by any means confined to Northern Ireland but has existed in England also, becoming at times a burning political question, ever since the establishment of a national system of schools in 1870. It is the unfortunate fact that whatever historic justification there may have been for the many and various sects into which Christendom has been divided, that unhappy feature of Christianity has been an endless source of trouble not only in the field of religion itself, but also in that of education. We must never forget what education in these islands owes to the initiating and fostering care of the Churches, but the kind of interest and control which may be necessary and suitable in the infancy of a system, may only tend to arrested development if it continues to be exercised or enforced when the system has been established and grown toward maturity.

An example of this can be found in the resolute insistence by the Roman Catholic Church that the education of its children shall be dominated by Roman Catholic religious principles and aims, or in the similar policy of the Fundamentalists in Tennessee that nothing shall be taught in the schools of that State which contradict fundamentalist theological doctrines. In either case this is bound to conflict with the fundamental inherent principle of true education that it should be free, and it inevitably militates against the creation of a genuinely national system of education, developed and maintained by national resources, where the cardinal object is to give all the nation's children the best possible education by the best available teachers. From the national or the still more wide humanitarian point of view, the latter is surely the one ideal to be consistently pursued.

Denominational or Undenominational !

But such an ideal seems necessarily incompatible with the continuance of denominational schools or of denominational religious instruction as an integral part of the curriculum of the national or provided schools, both of which lead at once to religious tests for teachers and their selection and promotion on other grounds than educational efficiency. Both, moreover, have the effects of stereotyping denominational religious differences in the growing generations of the nation's children, results which we believe to be entirely outside the proper purpose and scope of education as such, as well as calamitous in themselves.

The present writer accordingly is wholly opposed to the argument recently set forth in "The Times," by Lord Hugh Cecil for the promotion of demoninational instruction in day schools on the ground that it is the only effectual religious instruction. He lays the blame for the prevalence of "undenominational religion" to-day and the growing emptiness of the churches, largely at the door of undenominational religious instruction in schools. Lord Hugh is evidently of opinion that a primary function of schools is to provide future members for the Churches and he quite bluntly asserts, and no doubt quite truly, that "undenominational religion is different from and in important respects antagonistic to the teaching of the Church of Rome and of the Church of England." We on the other hand hold that that is just as it should be and that it is a perversion of education to subordinate it to the interests of any church, Roman Catholic, Angelican or for that matter, Unitarian. Education is not for churchmanship but for citizenship, not for ecclesisaticism but for culture and character. We hold that the specific purposes for which the denominations exist must be secured by them not through the schools, but through their Churches, otherwise education will be vitiated and prostituted at its source. The religious education whose definite object is "to make the whole nation a religious people" must be given not by the schools but by religious institutions erected therefor, and it is incidentally, made obvious that there exist in the nation very different ideas of what constitutes "a religious people."

Bible and Education

The position we have indicated as that which should commend itself to the members of our Non-Subscribing Presbyterian Church does not involve the banishment of the Bible from the nation's schools. The Bible demands and deserves a place in the general education of our people because it has entered into and influenced their literature, life and history so deeply. It

has been the common possession and inspiration of all Christendom, and it could no more be omitted from our system of culture than could Shakespeare, less so indeed. It is a great literature of life and we want our children to know it. All that is necessary, is that the teachers should get that preparation for teaching it, which modern Biblical scholarship has now provided, as in the case of any other subject they are asked to teach, and with that enlightenment leave the task to them, trust them. All we can ensure is certain minimum standards of fitness and competence in the teaching profession, and then allow them to do their job as conscientiously as may be. We shall have to be content with the same general securities in regard to religious as to moral influence. It is not desirable in the best interests ultimately either of education or of the children to be educated that in our zeal for more we should endanger the working of a unified system or deteriorate it by insistence on anything which has the denominational rather than the educational motive. To that we should, on principle, be opposed. If only we could win over the community to the Unitarian conception of what the essentials of Religion are, and we believe the only conceivable agreement in a yet distant future will be in terms of the Unitarian conception which even to-day wins a wide acceptance among a multitude outside all the divisions of the Church then the problem of religious education in the schools would be solved so far as Protestantism is concerned.

Unitarian Orthodoxy.

THE REV. R. F. RATTRAY, M.A., PH.D

I have tried to view the church commonly called the Unitarian Church, from the point of view of the unprejudiced observer and I want to present some of the considerations I have arrived at.

It may be known to some readers that I agree with by far the larger part of the writings of Samuel Butler, but I used to be troubled by his view that art ceased to flourish with the rise of the influence of academies, I have come to see that he was pointing out an instance of the important law that the spirit bloweth where it listeth, that by setting up an organisation for a specific purpose you may ensure the organisation going on, but the spirit, which is all important, may find its servants outside it and that the organisation may go on doing its best (it may be, with the best intentions of maintaining its identity) to freeze out the very persons possessed of the spirit that the organisation was founded to foster.

So with the church of the free basis. It ought to have been leading the development of religious thought in freedom, but as a matter of fact our people are too timid. I find that people outside our movement who would be expected to be conventional are more candid than we are. We think that we have got the last word in religious truth, but there is a fundamental truth which some have got hold of—that it does not matter how good or true a thing is, if it is not seen freshly in new forms and ever freshly, it has no power. Orthodoxy may be a disease among us, a Unitarian orthodoxy. Recently at a Laymen's League conference I mentioned pre-existence. Immediately it was suggested that I was a heretic theosophist.

Let me make a quotation: "So deeply hypnotised are we by the religiosity of the Hebrews that in all our churches we still say or chant the whole of their national collection of canticles twelve times over every year. The provision of professional choirs to keep this song-wheel automatically turning drains the musical vitality of the country." I am not concerned at the moment with the question whether this is not a too absolute statement. What I would say is that I think that if it had appeared in the "Inquirer" a number of our people would have felt that the writer ought to be officially discouraged. The quotation is from a leading article in the "Times Literary Supplement." As another example I will take a book. We were supposed to be rather dangerously advanced people in religious thought, but for this sort of literature one would not turn to the Lindsey Press but one would find it in the work of a professed member of the Church of England—e.g. "The Paganism in our Christianity" by Arthur Weigall.

It seems to me that we ought to face up to Butler's challenge: Because we are conscious of our organisation for freedom, are there not other people who practise it better?

Christ of the Aryan Road.

By ULLIN.

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"By 'The Aryan Road' I mean the path travelled or the Plan followed by the whole Aryan Race."

"The composition and general characteristics of the Aryan Race may be stated thus:—

Sub-Races.	Characteristics.
1. {Hindu.	Philosophic.
{Egyptian.	Practical.
2. Aryan Semite,	Tribal.
3. Iranian,	Mercantile
4. Celtic,	Emotional, Idealistic.
5. Teutonic,	Commercial, Scientific, Individualistic.
6. New Sub-Race, (Austral-American).	Intuitive, Co-operative, Fraternal.

7. Still to evolve.

"In order then to consider 'The Christ of the Aryan Road,' it will be necessary to deal with the Life side and the Form side of each sub-race."

From these few notes in the introductory chapter the purpose of the book is indicated; first to attempt to form some idea of the Race Plan, and then to show where the Christ comes in, in this Plan, and the absolute necessity for the Christ. The method is new and original, and should be of interest to Non-Subscribing Presbyterians, all the more so, as a friendly Church of England Bishop, who knew him, remarked that the only possible Church, that he knew of, which would suit a man who wanted to be free from subscription, was "a small obscure sect, known as 'The Non-Subscribing Presbyterian'"

This method calls for attention to previous Great Teachers arising in the Aryan Race during its long history, each sub-race having its outstanding Teachers, contributing in succession a new ethic moulding its particular civilisation. The Indian Road is the Spiritual Road, its contribution Philosophical Spirituality. Egypt's religion was called "The Hidden Work" i.e. the work done in and through "The Mysteries." It was a practical Religion—A religion of conduct, whose keynote was knowledge.

"Moses gained wisdom in the Egyptian Mysteries. Old Egypt was divided into forty-two Nomes or Counties. The ruler of a county was called a Nomarch. These Nomarchs were each responsible to Pharoh and formed the governing body. They were a Masonic Brotherhood, with Pharoh the Grand Master. Grand Lodge was convened at Memphis. These brethren were the chief 'Priests of Egypt' and like the Brahmins of old, held the governing power." "The institution of Egyptian priests seems to have been really a confederation of sages, gathered together to study the art of ruling men, to centre the domain of truth, modulate its propagation and arrest its too dangerous dispersion." This latter quotation is from a French authority.

Arabs; Moors; Islam, come in for a special lecture, then the Jews and the Parsis are dealt with. The Path of the Celt includes that of the Greek, and Ireland receives flattering attention. The close union between temperament and religion is obvious as a result of this line of study. There are numerous books referred to at the end of each lecture, to verify the statements made. If the students afterwards entered the Church, their teaching should be much more liberal, than that which has gone before.

As men are at various stages of evolution each type must be reached in his own place, hence one and the same religious teaching is not suitable even for a single nation. Surely this indicates the necessity of various denominations, and the writer of this article makes bold to suggest, that if every one of them to-morrow became non-subscribing and dropped their creeds and catechisms, the Episcopalian would still be an Episcopalian, the Presbyterian a Presbyterian, and the Methodist a Methodist. Is it not possible to guess instinctively what denomination a person belongs to, on a first acquaintance?

"Therefore at this stage of our study, we may deduce that man is 'saved' by reaching a certain stage in evolution, i.e. the Christ stage, or, put in other words, in releasing the God within 'him'." "The Lord Christ as theologically explained, lacks reality—it seems to me that as long as we continue to try and Christianise the Jewish idea of the Atonement, so long shall we grope for the un-real."

"Christianity is Oriental rather than Semitic." The old Christian mystics,—a list of Fathers is given—have passed on to us the knowledge of "Human Evolution," and "The Divinity of Humanity," and nowhere do they hold to any "finality."

Christ comes into the world to help Evolution. "When once we realise this *utter certainty*, doubt and hesitation, anxiety and worry, fade away, and we gain a perfect peace and content with that absolute confidence in the Power governing the world. This *re-orients Christian Teaching* and gives us a Real Christ."

Science and Belief in God.

Rev. Sydney P. Whitehouse.

Sermon Notes (5/5/29).

Frome the moment the controversy between science and religion started the Church has been giving way all along the line. In spite of a fierce resistance the Church has been dislodged from apparently impregnable positions and forced to occupy positions determined by science.

For generations after Copernicus had spoken, the Church, Catholic and Protestant alike, stubbornly upheld the theory of a large flat, fixed earth with small lights in the sky to give illumination by day and night. Slowly but surely the Church gave way on this question and to-day it accepts unquestioningly the Copernican astronomy which it fiercely opposed for so long.

Though the science of Astronomy provides the best illustration, practically the same story can be told regarding the other sciences. The science of Biology had to fight for recognition in exactly the same way, when it advanced the theory of evolution. To-day it would be difficult to find a theologian of repute who does not accept the doctrine of evolution.

Similarly with Physiology, Psychology, and practically all the sciences. All have been fiercely opposed by the Church.

While it must be admitted that the Church has always opposed science in the name of God, believing honestly and sincerely that closer knowledge of man and of the universe tends to undermine belief in God, it must also be admitted that the Church's fears have always been groundless.

What is the result of the triumphant march of science and the repeated defeats of the Church? Has belief in God been destroyed? Does any man in his right senses think that everything he sees around him, from the flowers at his feet to the stars over his head, can be explained without reference to some great, awful, overwhelming, mighty power that passes his comprehension?

What Science has Destroyed.

Science has certainly destroyed our belief in the earth as a mighty flat object fixed in the centre of the universe and has forced us to believe in the earth as a very tiny speck flying with incredible speed through boundless space, but has it destroyed our belief in God? We now believe that life in all its manifestations has evolved from a common origin but have we ceased to believe in God on this account? What science has destroyed is not belief in God but beliefs about God, beliefs formed in the childhood of the human race, and it is these beliefs that the zealous evangelical Christian has in mind when he sets out to oppose new scientific truth that conflicts with predetermined theological beliefs.

So far from destroying belief in God, science has reaffirmed it, restated it, reinforced it and set it on a sure foundation. Science may destroy, and certainly has destroyed, some of the Church's theological dogmas, but this need have no more effect on a man's belief in God than an occasional cloudy sky has on his belief in the sun.

If all Christian Churches closed to-morrow it is extremely doubtful whether man's belief in God would be shaken by even a hairs-breadth. A man can no more get away from belief in God than he can get away from his own shadow.

The Bible of Science

Science like religion has its prophets who "think God's thoughts after Him" and who reveal that "God moves in a mysterious way, His wonders to perform." Like religion it has its Bible. Its Bible is the whole universe. Every star, every flower, every tiny insect, every human body to say nothing of the human soul, bears unmistakable traces of a Divine Hand. The more these things are studied (science is only closer knowledge) the more we are driven to the conclusion that they are the outcome of Divine Wisdom.

The resemblance between the two bibles does not end here. Both begin in exactly the same way,—"In the beginning God."

The modern scientist can no more think of a beginning without God than the unknown writer of Genesis could think of a beginning without God.

The man who thinks that science destroys belief in God must have a very perverted view of both science and God. How can a closer knowledge of God's handiwork destroy belief in the Creator?

We might just as well argue that a closer knowledge of the multiplication table will destroy our belief in numbers. Science and religion deal with different things, they have a different scale of values, they use different methods, they appeal to different emotions but their object should be the same,—that of bringing men and women to a better understanding of themselves, of the universe in which they find themselves and of the Creator who placed them there.

The Worth of Theory.

By D. Yobon.

ENDORSEMENT BY LIFE.

Join a group of Englishmen discussing any movement in religion or politics and sooner or later you will hear the theorist condemned. Carlyle, it is plain, represented the attitude of most of us in his vigorous denunciation of the man of theory in contrast with the man of action. Though, it is to be remembered, he did not confound the thinking man, "the worst enemy of the Prince of Darkness," with the theorist, for the first is always preparing to express his thought in deed, the second knows no end of easily spun fancies which have never been put to the test of action.

Yet theories every man must have. We must frame some way of accounting for what we see around us, or what is reported to us by others, or what is part of our own experience. Sometimes we are told that we may accept certain facts and refuse to form any theories about them, but that seems to be impossible. Every fact has its relation to other facts, and we are compelled to come to some conclusion about their inter-relation. No incident, no affirmation or denial stands alone, and we are compelled to make the attempt to correlate it in some way or other with our experience, that is, to frame a theory even though we may not try to give it formal expression.

Instability of Theories.

We cannot, therefore, blame the theorist because he has his theories, but because he has nothing else, or because he frames them without seeking to acquire the adequate equipment either of knowledge or of thought necessary to shape them well. But even when men have taken all possible care in this process, it must be recognised that theories can never claim to be complete, for at any moment something may happen, the emergence of a new fact, some alteration in former conditions which may require their modification. Theories are the least stable of men's work. Every one knows how the theory of evolution has changed so often in its form that it has become difficult to say exactly what it really is. Even Newton's theory of gravitation, which most of us regarded as final, must now be modified in the light of Einstein's theory of relativity.

All this has its special importance in religion. In no other department of life have men been so ready to frame their theories, so confident of their truth, so insistent on their acceptance. But it is precisely in this sphere that most care is needed to justify our theories. No one is entitled to offer or even to frame his theories of religious values, their character and power until he has qualified himself by testing them in his own life. He must learn his facts at first hand, and test them in himself before he is in a position to theorise about them. Theories do not come first, but last. Their worth depends on their correspondence to experience. Not until we have made trial of Christianity can we consider ourselves qualified to frame theories about it, because they must be based on the knowledge of a Person, and we can know a Person only by immediate contact with Him, learning His character by His influence on our own.

The "Fact" of Jesus.

The Gospels do not begin with theories. They record facts, they manifest a Person they impose the duty of obedience to Him. Not until we have accepted the challenge He makes can we learn His secret. We must first let Him have His way in our lives, we must give Him free play, we must accept Him as our Master before we can understand Him sufficiently for the framing of any adequate theory about Him. And even then our attempt to account for Him can be only partially true. For we have seen there is no finality in theory, and here

this is true not only because He is so infinitely above our measures, but because the very fact of our acceptance of Him brings continually fresh manifestations of His transcendent power and love.

Theory, however, has its proper use. As Coleridge reminds us, it is a help to investigation. We misuse it when we regard it as the final expression of our thought or experience. It is a means to an end, not an end in itself. It calls us to a constant review of the facts on which it is based, a more rigid scrutiny of its implications, a more thorough test of it in the demands of life. Only in this way can we be prepared to answer the question: "Whom say ye that I am?"

The question was put only after the disciples had been much in the company of their Master. Their theory, when at last it was expressed, was framed in terms of life. It was in this way that they proved their sense of its worth. He who claims to have arrived at any theory in morals or religion is bound, if he would vindicate his sincerity, to test it in his conduct, and trust himself to its faithful application in every circumstance. Only in this way can he go on to discover more and more of its worth, the measure of its correspondence with reality, its usefulness as an aid to meet the demands of duty, its comfort in suffering, its power in the difficulties which confront us all.

Christianity offers itself to this test of life, and until he makes that test it is impossible for any man to know its meaning. But having done this and framed his theories about it, he will find that they give place to convictions which become part of himself. For faith is neither theory nor opinion nor modes of thought. It is the action of the whole manhood, going out to Him who in strangely varied ways justifies the venture of all those who put their trust in Him. For them theory gives place to facts of immediate experience, which they can no more deny than the reality of their own existence. Then, but not until then, theory receives the endorsement of life.

When you find yourself unpopular with those amongst whom you live, or with the world in general, do not ask yourself what you have done, but what you have said, to produce this unpopularity.

—*Sir A. Helps*

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Christian Science Bombshell.

Mrs. Eddy and Plagiarism.

Mary Baker Eddy has been acknowledged by "The Watchman," from its first issue, as the beloved and honoured Discoverer and Founder of Christian Science. Her memory has been revered; and it has been assumed, although it now appears, mistakenly, that she discerned, at least in some degree, the Science of spiritual evolution upon the understanding and practical demonstration of which depends the stability of the world. Nothing could have caused deeper grief to the Leader of The Parent Church and the Editors of "The Watchman" than the shocking discovery that the one who had been their counsellor and guide in the past could have so grievously offended against the moral law as habitually to plagiarize—an offense against which she protested in her writings with a vehemence unsurpassed.

A few weeks ago when the first discovery of plagiarism was made it could not be ignored. The offense was soon found to have been habitual. The situation demanded a systematic investigation. That investigation, sadly undertaken but with an open mind and a determination to ascertain the truth, at once evidenced the fact that Mrs. Eddy had taken the "Quimby manuscripts" as a basis for her teaching, and immediately after Dr. Quimby's death had woven them into a system of spiritual healing declared by her to be a revelation from God—"no human pen nor tongue" having taught her. Gradually, but systematically, the evidence now shows, she sought to discredit the human sources to which she was indebted. Nothing is more remarkable than the manner in which evidence of these astounding facts has come into the possession of the representatives of The Parent Church. A book has just been found in which twenty-one examples of plagiarism were discovered, ranging from the facsimile reproduction of "Taking Offense," on page 199 of this issue of "The Watchman," to about one half of one of her best known "messages." The method of combining plagiarized sentences to hide the evidence is also exposed.

That Principle will turn and overturn until right prevails, there can be no doubt. In the next few weeks it will be of more than passing interest to see how far those members of the "Mother Church" who are able to recognize the moral issue will support the efforts of their officials to justify or to ignore the situation.

—From "The Christian Science Watchman" May 1929.

Bishop and Defiant Clergy.

RESERVATION OF SACRAMENT.

The Bishop of London has addressed to the "Church Times" a reply to the twenty-one Anglo-Catholic clergymen of his diocese who, in an open letter, gave their reasons for declining obedience to the Bishop's directions concerning the Reservation of the Sacrament.

"All I have forbidden you to do," the Bishop writes, "is to move the Reserved Sacrament from its appointed place, to open the aumbry or tabernacle, to cense it, or to allude to the Presence of the Reserved Sacrament in your prayers.

"Think the matter over again and take counsel with your brethren. You are, many of you, well advanced in years, and the ministry of some of you is drawing to an end. While I am Bishop (with the exception of the two of you whom, alas! I have been unable to visit for some time owing to their having processions with the Sacrament), I shall take no disciplinary action against you; but as every living changes hands, the new incumbent will have to fall in with the regulations of the diocese.

"Why leave it to younger men," he adds, "to do what you should be the first to show them the way to do, and so give back that unity and peace to the Church which it sorely needs for its world-wide work at the present time."

You and I write our lives as if on one of those manifold writers which you use. A thin filmy sheet *here*, a bit of black paper below it; but the writing goes through upon the next page; and when the blackness which divides two worlds is swept away, *there* the history of each life written by ourselves remains legible in eternity.

—*Alexander Maclaren.*

Prohibition Condemned.

"CHURCH TIMES" CRITICISM.

The "Church Times," describing Prohibition in America as "a silly and evil law," gives a word of warning to those who might desire to make Prohibition in this country a plank during the election. Such people, points out the "Church Times," should study the Prohibition bill of America, which last year totalled £185,000,000.

"In addition to this gigantic sum the toll of human lives must also be considered," continues the article. "Nor can America set off against this loss any great reduction in crime. Indeed the fact remains that, in spite of Prohibition, the criminal statistics of the United States remain, as ther President has recently observed, exceptionally high."

The article states that the idea that it was possible to bring up the rising generation without knowledge of alcohol had proved to be absurd. Yet another indictment of Prohibition was that "this absurd policy" might estrange relations between Canada and the States.

"That a foolish law," says the "Church Times," "should threaten the friendly relations between two great countries is deplorable. While the American people insist on keeping this perverse legislation on their statute book we consider that British subjects act wrongly in endangering lives by helping Americans to violate it, but no less blameworthy are the foolish people among ourselves who give any moral support to a silly and evil law."

In a paragraph of its summary the "Church Times' condmens the legislative programme of the Temperance Council of the Christian Churches. This programme embraces Local Option, the bringing of clubs into line with public-houses, and Sunday closing.

Of Local Option, the "Church Times' says that it is not democratic, and insists that a majority of 75 per cent. should be essential. The club question is condemned as "curbing the hospitality of the poor," while no rich man's club, it states, would be harassed in the least.

Sunday closing is condemned in the light of Welsh experience, which shows that this move has merely led to "horrible drunkenness along the border." It would be resented by young men who live in lodgings and prejudice them against religion.

The "Church Times" sums up its attitude as follows:—"We respect the motives of the enthusiasts, but we feel it necessary to point out that there are two sides to the question which they are raising."

A bare glance at the thing shows that the farmer, above all men living, can never carry on his affairs with profit without a wife, a mother, or a daughter, or some such person. You find that what the women themselves say is strictly true, namely, that without wives men are poor helpless mortals.—*From Cobbett's "Advice to Young Men."*

Nothing is so sacred as a rut, and no one more annoying than he who jolts us out of it.—*A. G. Gardiner.*

THE BOOK OF NORWOOL.

1. Now there dwelleth in the land of Ire, among the people of Uls, in the city of Bel, in the reign of King Geo, a certain young man who painted on paper with ink like unto a rainbow, yea, even with a pen and brush painted he.
2. And certain of the merchants and priests of that city sought out this young man, and began to question him concerning posters and showcards, and great was their delight, for low was the cost thereof.
3. With posters and showcards and price tickets of many colours did he supply their places of business, and great was the merchants' return, even so, their tills overflowed with silver and with copper and with paper of treasure, and the telephone bells and the typewriter bells rejoiced greatly for great was the business thereof.
4. Also with tickets did he supply his people with, even for music and dancing, and the people of his country did rejoice greatly at the work of his hands.
5. Verily, verily this young man of Bel, doth dwell in the street called Manor, and the number of his dwelling place thereof is one hundred and seventy.

NORMAN R. WOOLLEY,

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Bringing Up Children.

Never apply competition as a motive in a family. Looked at in the most business-like and worldly way, it does not pay. Let us take a familiar and domestic instance, for abstract talk, though it sounds grandly, seldom leads to much result. A father has two sons, James and Charles. James is always down in time for breakfast, Charley is apt to be late. Let the father praise and encourage James for his early rising, but not in Charley's presence. And let him (the father) administer good advice, or blame, to Charley in the matter of early rising, without saying one word about Jamesie's merits or holding him up as a model to be followed—and disliked. It is far more important for the family interests that Charley's love for Jamesie should not be diminished in the least, than that he should be incited by competition with his brother to get up early. That splendid copybook saying—I wonder who first said it? It must have been the eighth wise man of Greece—*Comparisons are Odious*—is especially true in domestic life. And the most unpleasant and dangerous comparisons are always brought out to incite to competition.

—*Sir A. Helps*

OBSTRUCTING MORAL EDUCATION.

The one topic of conversation in the school playgrounds of England this morning is the probability of a seven-year-old boy winning £125,000. The lad has done nothing to merit such a prize, but he holds the London Stock Exchange sweepstake ticket for the favourite horse in the Derby. The sailing of Sir Douglas Mawson for the Antarctic and the adventures of our astronomers in the East Indies yesterday are totally eclipsed in our playgrounds to-day. All engaged in work among the young realise the seriousness of such a happening. Nothing could better illustrate the vast difference between the nobility of true adventure and the sordidness of gambling. Members of the Stock Exchange have placed an awkward obstacle in the way of those who would inspire our boys to noble deeds. It is to be hoped that they see the harm they are doing to the rising generation.

—"Manchester Guardian"
May 13th., 1929.

Annual Meeting.

FIRST PRESBYTERIAN (UNITARIAN) CHURCH, NEWRY.

The annual meeting of the congregation was held in the Schoolroom on Friday evening, 17th inst., and there was a fair attendance of members. After devotional exercises, tea was served under the direction of the Misses Warnock, Miss E. Mitchell, Mrs. C. Warnock, Mrs. J. C. Thompson, Mrs. Slipper.

After tea Mr. C. Warnock was elected so the chair, and introduced the first part of the proceedings, which was the presentation of gifts to the Minister, Mrs. Slipper, and Mrs. M'Kinstry, for the work they each had done in regard to the organ.

Bright addresses were given by Mr. Jos. Mitchell, Mr. I. Moore, Mr. Hanna, and Mrs. J. C. Thompson.

Miss Warnock made the presentation in a happy speech, and Mr. and Mrs. Slipper replied thanking the committee and members for this expression of their appreciation of the services that had been rendered. Mr. T. S. M'Kinstry also responded for Mrs. M'Kinstry in a humorous speech.

Subsequently Mr. Slipper was voted to the chair, and the business meeting was held. In the unavoidable adsence of Mr. R. J. M'Combe, Hon. Secretary of the congregation, who regretted his inability owing to election business to be present, Mr. Warnock presented both the committee's and treasurer's reports. These were of a hopeful character, and although the year closed with a debit balance, were considered satisfactory. The attendance at services were better, and the evening attendance showed a good improvement. The Sunday School also showed an increased attendance.

On the motion of Mr. Joseph Mitchell, seconded by Miss Warnock, the reports were adopted.

Mr. Isaac Moore proposed, and Mr. Alex. Hanna seconded, the re-election of the committee, with the addition of the names of Mr. George M'Alpine, Mr. Robert Mitchell, and Mr. Robert M'Alpine (Warrenpoint Road).

This was agreed to, and the meeting was concluded by the pronouncing of the Benediction by the Rev. G. J. Slipper.

Patience is even more rarely manifested in the intellect than it is in the temper.

—*Sir A. Helps.*

Report.

Women's League : First Church Branch.—The Annual Meeting was held on May 1st. The following were elected officers for next year.—President : Mrs. Cross ; Vice-President : Miss Armstrong ; Hon. Sec. : Mrs. Frazer Lowry ; Hon. Treas. : Miss M. Laird. Cordial thanks were expressed to Miss Armstrong for her zealous and untiring services as President, and to Miss E. L. Ritchie who resigned the Secretaryship which she has held since 1923, when the branch was started. The Annual Report gave an account of the varied work of the past year. At the opening meetings of the Season the Branch had a visit from Miss Helen Brooke Herford of London, founder of the League, who spoke on "Internationalism." In November, the Rev. C. W. Townsend gave an address at which we were favoured by the presence of members of other Branches. Various other lectures and talks have been given to the Branch which were interesting and instructive. In February the Annual Social Party was held at which eight Branches were represented. Special events were a lecture on "Scottish Humour" by the Rev. R. Nicol Cross, which was organised by Miss Armstrong and enabled the Branch to hand over £14 to the Maternity Hospital Building Fund, and a Whist Drive run by Mrs. G. Hill and a small committee which realised £12 15s. 8d. for the same object. Seventy one knitted vests have been made and handed over to the World's Service League for distribution to the Local Children's Hospitals, and a bale of flannelette was wrought into garments for the Domestic Mission. £5 was donated to the Church towards the redecorating of the pulpit, while as the result of an American Tea held in November, cheques were sent as Christmas gifts to the Domestic Mission and three local Hospitals. Miss Armstrong attended as delegate, the General Assembly meetings in Manchester in April. The report also mentions with deep regret the loss of Miss Porter, one of the original members and a loyal supporter of the League. It was resolved that during the next year the work of the First Church Branch should be devoted to raising money for the renovation of the Church organ at a cost of approximately £80, and for this purpose Summer Meetings will be held at the houses of various members.

Obituaries.

RALOO.—Mr. William White.

The Raloo Congregation has lost one of its faithful members in the passing of William White on April the 16th, 1929. We shall all miss his optimism. He was a willing supporter of our Non-Subscribing faith, and one of the staunchest members among us. He acted in the capacity of elder for many years, and was regular in his attendance at our services, until he removed to live in Larne. And although in failing health for some time before his decease, he still continued to attend our communion services and render the aid required of him. There was no more genuine man amongst us, honest in all his actions, conscientious in all his opinions : and upright in all his ways. There could have been no more kindly man, friendly and ever willing to share his hospitality with others. He was a good neighbour and most obliging in his nature. The funeral was large, and represented all classes in society. The chief mourners were his son William White and his grandsons John and William M'Cleary and family. The services were conducted by Rev. John Begg of Larne, and at the grave side in Raloo old burying ground by the Rev. W. G. Marsden, Moderator of the Non-Subscribing Presbyterian Church of Ireland, assisted by Rev. John Begg.

MOUNTPOTTINGER.—Mrs. J. Johnson.

Our Mountpottinger Congregation has suffered a distinct loss by the death of Mrs. Johnson which took place at her residence "Grafton," Kensington Road, Knock, on Saturday May 4th. The deceased lady had been in failing health for over twelve months past but the end came rather unexpectedly. A member of the congregation for over five and twenty years, Mrs. Johnson was an active and valued worker for the Church and Sunday School being a teacher in the latter until health reasons caused her resignation. For many years she filled the post of Secretary to the Ladies' Sewing Circle until this became merged in the Women's League whilst numerous Cake Fairs and Sales of Work held at the Christmas season owed much of their success to her powers as organiser. When failing health compelled the late Miss Maria Davidson to relinquish the position of local collector for the Orphan Society, Mrs. Johnson stepped into the breach and carried on the good work. The funeral which was of a private character took place on Tuesday May 7th at Dundonald when Rev. J. H. Ewbank, B.A., B.D., conducted the last rites.

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